

# BLUE GRASS BLADE

A. T. Parker  
High and Ashland East Side

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

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CHARLES C. MOORE.  
Founder of the Blue Grass Blade.  
Died February 7th, 1904.

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## EDITORIAL

Don't shackle the mind.

Give Reason plenty of elbow room.

Love to labor even as you labor to love.

The pantries of the poor are continually being robbed to feed some priestly windjammer.

Preaching for the money power is a paying vocation and when one considers the vast sums of money that are squandered upon useless prayers we stand amazed at the enormous cost of salvation which is said to be free.

An American writer declares with remarkable emphasis that the object of matrimony is not happiness. The Blade's editor is glad to learn that he has not been bunned even at this late date.

With all the scandal closing in and upon them, the beef barons can afford to take on a new coat of cheer and brace up. It is probable that the vegetarian sentiment will grow because of the exposures and they can call in their potted ham and sell it for peanut butter.

Corner lots in the New Jerusalem are a drug on the market. Immigration has fallen off to such an extent that St. Peter is thinking of putting a padlock on the gates and applying for a new job. The entrance fees do not even pay for the grease to put on the hinges, and the throne of grace will soon have to be set with stage jewels unless some improvement can be made.

This is a republic. The supreme power is, ostensibly at least, vested in the people. The voter is the sovereign. He can make or unmake. He is the Warwick of our political system. Yet year after year he permits the perspiring politicians to buy him with gold and then sell him again for gold. Why rail at hard times, when the pinch comes? Is it not altogether the voter's fault?

### TO THE FREETHINKERS OF OKLAHOMA.

Comrades, this is a call to arms. Be prepared. You have a sacred and important duty to perform.

By the pleasure of the National Congress, the crown of statehood has been conferred upon you, and in the adoption of the constitution by which you are to be governed in the years to come, take care that the sanctified do not curtail your liberties or deprive you of your rights as Freethinkers.

Never before in the history of the American government has a new Commonwealth been created out of material more promising than that which you furnished when you knocked at the doors of the Union of States for admission. It was the last strip of the Louisiana Purchase to stand without representation in the national lawmaking body, and a precedent had been followed instead of politics considered, you would have been made a sovereign state many years ago. From all present indications, there is little doubt that in less than a generation, Oklahoma will rank among the first ten states in wealth and population. You have much of promise before you. Watch. Be on guard. See that your liberties are not curtailed and threatened when you meet to adopt a constitution.

Oklahoma is peopled with a sturdy stock, descendants of pioneers, men and women who won the great west and held it against fearful odds. You are familiar with the art of popular government and free institutions. You have among you farmers, mechanics, merchants and tradesmen, of the really pure American strain, and as builders of Commonwealths, you have proved your great genius and ability.

There is one significant fact to which attention should be directed as concerns this new State. As a rule the first building to be erected by new communities is a jail. But it stands as a historic fact that in Oklahoma the people setting in a certain section turned their first energies to the erection of a schoolhouse. This is said to their eternal credit. Among such people, jails were unnecessary. Virtually speaking, every pioneer was there with a moral and wholesome purpose before him, which did not include designs upon his neighbor's property.

Oklahoma can boast, in proportion to its population, a larger number of Freethinkers, of high class and character, than any other State in the 46 states now in the Union. They are a reading and thinking class of people. They understand the moral law and rigidly, if not piously, observe it. It is such as these to whom the Blade now addresses; this article in the hope that positive steps will be taken to subserve and protect their rights. First of all, don't get caught napping, but when the constitutional convention is called, delegates thereto being elected, get a fair representation in that body and watch for the cunning tricks of the Christian politicians.

First of all, secure the services and advice of some good, creditable and reliable constitutional lawyer. Remember there is a difference as to lawyers. Some are not versed in constitutional law. Others have but a surface knowledge of the question, while some are well versed on the subject. Get a constitutional lawyer and seek his advice.

Second, call a meeting among yourselves, and upon the advice given draft a set of provisions covering the taxation of church property, the reading of the Bible in the public schools, the statutory oath, and above all watch the provisions in regard to Sunday laws. When the convention meets be there to look after your interests.

Third, in such sections where your brethren in Freethought are sufficiently numerous, put up your candidate and elect one of your number as a delegate to that convention. This will give him a right to a voice and vote on the adoption of the constitution.

If you will move earnestly and with combined effort, there is not power enough in the State to defeat your purpose.

### THE SYMPOSIUM OF ORGANIZATION.

The Blade is gratified at the responses so far made to its request for an expression of opinion on the subject of Freethought organization, which is a certain indication that a deep interest is felt in the subject, and that it is receiving the attention of the more thoughtful and resourceful of our members.

Some of the contributors are among the best known Freethinkers in the country, men and women who have been interested in previous organizations, whose opinions are invaluable upon such a subject. As far as the contributions to the symposium have been received, there is, apparently, a diversity of opinion, but the big majority seem to favor organization, express the belief that Freethinkers should properly organize, and insist that there exists a necessity for organization. It is the wish of the Blade that a full expression of opinion be given, that Freethinkers who have any interest in the propagation of Freethought principles, express their personal views whether it be in favor of or against organization. From a multitude of counsel wisdom may ensue and the more taking part in the symposium the better will we be able to determine whether or not there be any value to the cause in organization.

True, there is some difference of opinion as to the principles upon which the organization should be built, but the consensus of opinion so far heard from, is that all anti-orthodox unbelievers in the Christian system be brought together on one great, common platform, while not a few advocate political as well as a religious activity.

To be candid, it is the intention of the Blade to review the communications, summarize them, and from the combination, effect a system of principles upon which we can more effectively and systematically organize. If this be acceptable to the great body of Freethinkers, then let some central point be agreed upon as a place of meeting, most convenient to all parts of the country and an organization at once established on an absolutely new basis.

The Blade has always favored organization, but it wants that organization full rounded and complete. It wants a platform broad enough to allow every man and woman of advanced thought to be able to stand on it with both feet, and at the same sufficiently expressive to avow a determined purpose, precise, definite and clear cut, a purpose about which there can be no mistake, no ambiguity or misunderstanding.

Readers: there is yet room for many more articles on this subject. Get busy. Take your pen in hand. Give your thoughts full play. Write and say what you think on this subject. It is the Blade's purpose to publish the first collection of articles in our next issue so that the first come will be the first to be used. Don't delay, but write now.

### ABOUT THE ROME BOOK.

The apparent confusion in the prompt delivery of the Rome Book, by Dr. Wilson is due, largely, to the fact that many contributions for the book were made to different persons, and there has been some difficulty in checking the list of contributors. It is the first effort the Blade has made at publication of a work of this magnitude without extraneous help, and it has taxed our resources to the limit to get matters straight.

The book is out now, however, and the mailing list is about complete. Yet, there are a number of subscribers still writing to us that they have not received the book. We desire to assure all who have contributed, that they shall receive a copy of the book and if there be any who have not received it, having contributed for it, kindly let us

know and we will immediately give the matter our attention.

Numerous compliments are being received concerning the book and as will be seen in this issue of the Blade, some having read it, have ordered extra copies in order to make presentations to friends. This is a further testimonial as to the merits of the work, and its value as a standard Freethought publication. Too much cannot be said in its behalf, and it is gratifying both to the Blade and Dr. Wilson that the book has been so kindly received.

Extra copies can be had by application to this office.

It is meet that every laborer in the land should trade his Christian charity for a stuffed club and assert his rights as an American citizen.

### BLUE LAWS IN OLD KENTUCKY

Kentucky is now going through a desperate struggle ament the Sunday closing question and the outcome is very much in doubt as the officials upon whom is vested the power of enforcing the law are pulling against each other and when a people becomes divided against themselves the end may easily be conjectured.

In Lexington the "lid" has been put on good and tight and the preachers are having a glorious inning. In Louisville Governor Beckham has had to intervene but his action of intervention seems to have wrought the ire of a certain portion of the Louisville judiciary which threatens to carry the Sunday enforcement to extremes. After all the Louisville magistrates may be right. If the law is regarded as obnoxious by a majority of the people upon whom it is sought to be enforced, then the best thing to do is for that majority to secure its repeal, and enforcement is a sure step towards repeal provided that enforcement be both rigid and impartial.

Every Sunday law is a religious weapon for use against progress and human liberty. It is a policeman's club to compel sanctity where no sanctity exists. It is a millstone on the neck of social improvement. It is a clerical invention to stifle honest competition. Every law upon the statute books of any state which prohibits a man from doing on Sunday what he may lawfully do on Monday is an invasion of the natural rights of man and a flagrant violation of the federal constitution, the opinion of our so-called learned judges to the contrary notwithstanding. It is high time that the old Yankee blue laws were relegated to oblivion and the best way to secure that lies in enforcement.

Among other things proposed by the Louisville magistrate, is to cause the arrest of every singer in church choirs who are paid for their services, as being engaged in a work that is either of necessity or charity. But why not go after the preachers? They work on Sunday. They receive pay for what they do on Sunday. If preaching and praying be a necessity why would not Monday, or Tuesday, do just as well as Sunday and make the day one of absolute rest and idleness? Further, this same magistrate even threatens to arrest the Governor's coachman should he drive the Chief Executive through the streets of that city on Sunday, and as the present agitation supposes an enforcement of the existing Blue Laws, that magistrate very evidently knows his business.

While all this professional political pondering is going on these engaging it might take a valuable hint from Rev. C. N. Howard, of Rochester, New York, who has been making a crusade against the liquor traffic. In the course of his tirades he paraded a little girl on a public platform as the daughter of a drunkard and declared that she had been sent to a saloon for liquor by her father. It is said to reflect that only in such a profession of which this preacher is a fitting member could such a play to the gallery be made possible. It is not that all preachers could be guilty of such gross offenses against good taste and good morals, but when you want something particularly bizarre, pick a parson for the occasion and you can get accommodated with comparative ease. More's the pity, indeed. Few men would have gone to the extent to what Parkhurst did, to see what he saw and do as he did, in the name of moral reform, but every man isn't a Parkhurst.

Among normal men, whether in or out of the church, a man who deliberately plans something on his neighbor for the purpose of getting him to violate the law, is no better than the victim of the plot. The vaudeville number engaged in by the particular preacher mentioned is shameful to contemplate. To put a helpless child on exhibition, a child too young to realize the humiliating part she was being compelled to play in public for the benefit of a gang of hoodlums, cannot be excused on any ground, save and except, that the persons responsible for the outrage were either insane or idiots.

The best and safest plan for all would be to wipe all Sunday laws from off the statute books and leave men free to enjoy their day of rest as they please. If men want to go to church allow them to go of their own volition and the church will be better off for it. Men are not to be driven into the church by simply closing up all other places of business.

### DR. WILSON ON MAXIM GORKY

Another evidence of that irrepressible conflict of the human mind is to be found in the criticisms advanced by Dr. J. B. Wilson in last week's issue of the Blade upon our expressed opinions concerning the domestic arrangements of Maxim Gorky, and the injury he has inflicted upon the advocacy of his cause in this country thereby. The Blade had indulged the fond hope that enough had been written on this subject and that further references were unnecessary. It has cheerfully printed all its critics had to say on the subject, giving space to their articles. But when Dr. Wilson, who is not the least among the lions of Freethought and among the most admired of the Blade's regular contributors, takes such an issue with the Blade's editor, then some notice becomes compulsory and we trust

(Continued on page four, first column).





## THE BLADE'S LETTER BOX

**More Words of Praise for the Blade.**  
Owenton, Ky.—Mr. J. B. Hughes, enclosed please find money order for one dollar, for which please renew my subscription to Blade for another year. Am well pleased with the Blade you are making a fine paper. I appreciate your excellent effort.—MIKE BROCK.

**What Lending The Blade Did.**  
Rearview, Pa.—Mr. James E. Hughes I have been lending my paper to my nephew for some time. For results you will find order for \$1.00. I subscribed for Dr. Wilson's book, "A Trip to Rome," six months ago, and sent postage later. I wish you would do what you can to have it sent to me and oblige.—THOS. BOWSER.

**Every Family Should Get It.**  
Tarentum, Pa.—The Blue Grass Blade. Please give me credit for one dollar, another year's subscription to the Blade. Please push the date on the tab one year forward and oblige. Have been reading the Blade for five years. I think it has been improving right along. It is better now than ever. It should be read by every school teacher and preacher in the land. In fact one should go to every family. Long may it prosper. Yours for truth, honesty and higher thought.—J. R. ELSENATH.

**The Mantle of Editor Moore.**  
Owenton, Ky.—Dear Sir: I send you today a copy of the Louisville Times, please note the place marked "Thomas Paine, the Patriot," by Rev. Thomas B. Gregory. Comments will be in order, please attend to them. And who is this Rev. Gregory that is honest enough to give me his name and is able to find some virtue in "the filthy little atheist"? Set this place for all that is in it, and use the effect.

Please credit me for enclosed on Blade. I congratulate you on the excellent manner in which you are getting out the Blade. We are proud of the Blade and feel sure that the mantle of Brother Moore has fallen on you.—J. L. BLOOM.

**Be Brave And Earnest.**  
South Park, Pa.—Find enclosed 30 cents in stamps for which please send by mail or express two of Brother Wilson's Rome Books and oblige. I sent \$2.00 to Morris Sachs for the same, July 19th, 1904. I should like to help you and the Blade, financially, but had sickness, death, hospital bills and funeral expenses to pay this Spring. On the 5th day of May I laid away in the ground all that was dear to me—my husband, My life seems a burden with nothing to live for.—MRS. C. W. FARNER.

**The Blade is a Hummer.**  
Bellevue, Florida.—I have not received the Rome Book, hope it is not lost. The Blade said if it had not arrived when that paper came, we were to write for it. I was not here last week and it is not here. There is no possibility of getting any subscribers here for any publication outside of some Sunday School literature. There are no plans here that ask God to give us rain and the weather is dry. We have always gotten it sometime after. I ask them what God almighty was doing the second day of creation and what he did with it when finished? They are stopping praying for me unless it is for me to die. I suppose this last will be answered in a few years. The Blade is a hummer, but how could you keep still so long?—MRS. C. W. FARNER.

**Agnostic For Forty Years.**  
Olivet, Mississippi.—Before Dr. Wilson went to Rome, I sent \$1.00 for his prospective book, and when you stated in the Blade that 15 cents would be acceptable as postage, I sent \$1.36 more with instruction to send one to L. Johnson, Olivet, Mississippi, and one to C. S. Johnson, Box 554 Brownwood, Texas. I haven't got my copy. I don't know whether my brother has got his or not. I am very anxious for mine as the assimilation of Dr. Wilson's views has no nonsense, but quite a rejuvenating effect on me. I have been an agnostic for forty years my brain has been a non progressive campbellite. Dr. Fennel has softened the shell and I have faith that the Doctor will complete the conversion to common (and not so very common either) sense. I think that you have made an improvement the Blade, I am, I don't know who or what, but I would be glad to find out.—L. JOHNSON.

**You Shall Get It—Sure.**  
White Hall, Illinois.—I am 82 years old, and am so hard of hearing that the most of them can say what they want to, am broke down every way; my old doctor says time is short with me. About the only pastime I have is reading, and I would like to have Wilson's Book to

read before I pass in my check for the unknown sweet and by. I want the Blade as long as I live, let that be short or long, so include in one dollar bill as my time is up next month. Should my health change for the better you will hear from me again. Wishing you and yours a long and prosperous, happy life.—H. WATSON.

**Opinion of The Rome Book.**  
Barrow, S. C.—Enclosed find \$1.15 for which please send me another copy of Dr. Wilson's book. There are so many of my friends who wish to give the pleasure and profit of reading this magnificent contribution to Free Thought literature, that one copy will be too long in getting around. Dr. Wilson has performed a grand work in putting into book form the proceedings of this Congress, and in such admirable shape, and if the reading public could be informed of the merits and interest of the contents, this book would command an immense sale, and would go through many editions. Chapter 18 alone is worth more than the cost of the book, and chapter 18 is ingenuously in its tribute to mind. No Freethinker or other kind of thinker should miss reading the extract given from the addresses of Haeckel, Deist and Serel to say nothing of others. The touches of humor throughout the book are worthy of Mark Twain, and he can do so higher. It seems a pity that our departed friend C. C. Moore could not have experienced the enjoyment in his latter days that "A Trip to Rome," would have given him.—ALFRED ADRIK.

**The True Missionary.**  
McLansboro, Illinois.—Find enclosed postal money order for \$4.00. One dollar of which is to renew my subscription to Blade to May '07, and the remaining \$3.00 to pay for six new subscribers I have secured. I wish I can send in a few more where I see the parties if you will accept them at 50 cents each, one or two at a time. I would like for these new ones to see copies of June 10th and the one containing Dr. Wilson's address at Captain Henry's grave as these two are extra. In fact all the recent Blades are extra. But I was expecting something good for you know I met you and Mrs. Hughes at W. C. Wagoner's. Your efforts are something good. Dr. Wilson is always fine. His articles in a recent number of Blade on the stomach, etc., is one of the finest things I have ever read. I am expecting the Rome Book to come. I wish Dr. Barnes would give me more about single tax. I believe Barnes is one of the very elect. Brother Hughes "fess up" that man O. H. Stone said some good things. It takes Eugene V. Debs to say things about the Gorky business. I notice you express sympathy for Harman in his imprisonment. That's broader than Moore. Harman and Stone may be right on the marriage question. It may be form of slavery and superstition, that even some of us good sheep have not caught. Of course we all believe in the true marriage. Love is the only necessary to bind two souls together, but a single heart that beats as one. That's the idea. All Freethinkers and Blade readers should read Lucifer, 500 Fulton street Chicago, Illinois. A Student Club, Denver, Colorado. The Philistine and Liberty Journal, New York. I would like to know if since the death of Peter Eckler, the firm will continue in the same name and place, and where can I get Henry George's book on Single Tax.—WM. EMMETT JOHNSON.

**Small Chunks of Wisdom.**  
Lexington, Ky.—Allow me to be added as a tiny atom as one who has read your highly appreciated paper, as there are so many brilliant thoughts placed before those who take the Blade, I feel my inability to express my inner thoughts, but it seems to me when such broad minded writers as Dr. J. B. Wilson and Dr. Boone are willing to elevate all who are in doubt or isolated from expression. I'll only add I'm anxious to know who wrote the fine piece headed, "Valuable Opinion of the Blade," There was no name, just the statement that it was from the Student Club. May I ask that all Freethinkers give a name to our new editor, a "Clear Editor." I have read the Rome Book. Many claim happiness to be in different degrees, but to my own mind the closest human happiness is the happiness of expense and the greatest gift is the gift of experience.

Dr. Wilson to my mind is likened to a great key to unlock the door, to these of pure, aspiring mind the very longest limit of time be his to plough behind subjects which contain so much worth to humanity. I have been greatly benefited by reading his book. It gave me renewed ambition, believing that the lives of these of pure, aspiring mind, lives right and pure, life holds a sphere somewhere for each individual. But this is a time we know not when, a place we know not where, that makes me think of man. He draws the true picture of life as it is.

He is too useful to die.—MRS. ANNIE SPEARS.

**Must Have The Book.**  
White Hall, Illinois.—When Dr. Wilson was talking of going to Rome and writing a book, I subscribed for five volumes, sending five dollars and the names of the persons to whom I wanted the books sent to Sacks—to be relied on. I learned through the Blade, that the Rome Book was out. I also learned through the Blade that in order to get the book, offered cents on each volume for postage was needed, so I sent one dollar to pay the postage on the five books that I had the last I have heard of the matter. I am an old Mexican Veteran, if I live until the 11th of next September, I shall be eighty-five years old, consequently cannot expect to be here much longer, but I would like to read the Rome Book before I pass in my check, but I have anything more needed on my part in the way of funds, or otherwise, please notify me, my wife and I have been yoked together for over 57 years, have had eleven children, seven of whom are living with their wives and husbands make 12, have 31 grand children and ten great grand children, so with wife and self number 55, not a degenerate, and but one church member in the crowd, and here was in case of early environment. Now Mr. Hughes the foregoing ragsmanor may not interest you very much, but while reading it, you will be resting from the brainy work you have been doing of late, you certainly are letting your light shine, and I like your views on the home it is 61 years since I landed in New York, 22 years of age and drifted to Illinois, my wife is a native of this locality, her parents coming from Windsor Village, Vermont, it may be that the cross from a physical stand point was a good one, for we are a singularly healthy lot of people. I was sergeant of the first regiment of Illinois Volunteers. Col. I. H. Harden who was killed at Buena Vista, commanding, for six years I was master of the Illinois State Grange, and during that time lectured in most parts of the State, have been a very busy man, spent one month in Salt Lake City, was at the Paris Exposition in '97, at the Crystal Palace, London at the Centennial '76, the Columbian Chicago in '93, the Omaha and lastly spent a week at the greatest of all of them in St. Louis, have been farming ever since. I married, am now living an ideal life in Iowa, sympathize with Mrs. Henry and Dr. Wilson in the loss of their dear ones, for they had none to spare don't forget the book.—MAJOR OGLE.

**DEFENDS THE SINGLE TAX**  
Cautious Reply to Mr. Jackson and a Further Exposition of the Cause and Remedy for Hard Times.  
(By DR. J. C. BARNES)

In the Blade of June 24, George M. Jackson uses my name as a single taxer and seems to dissent from the single tax. I thought, though he makes no attempt at answering an argument in its favor. He says Thomas Paine held to the same doctrine of taxing land values that H. George did, which I am glad to learn, though I did not know it before. But that does not make it true, and much less does it argue against it.

**WANTS DR. BARNES TO ANSWER**

Another Chapter in the Discussion on The Relative Value of the Land and Money Questions.

(By A. LUTTERMAN.)  
In the issue of June 17th, J. C. Barnes accused me of misquoting his statement in reference to what I said that land has no value. We all know that land has no value, in itself any more than money has for the supply and demand regulate prices. Dr. Barnes claims that air and water has value, but he does not know how much a bushel of air costs. Water and air are useful, but has no value because the supply is unlimited and it cannot be measured by money, hence no value. We agree that wealth is the product of labor, but that land value is simply the products of the community is not proved by facts, I might claim that money value is produced by the population for the same reason. Since wealth is the product of labor, it follows that all bills of taxation must be paid by the products of labor and in no other way can a tax be collected. Why then tax only one kind of property and exempt all others? Is there any justice in that?

To prove that capital has perfect control of land as well as all other produce, I will use the following illustration: Suppose A has the land and the tools and machinery, but C has the capital. A has to buy of B, but neither of them had the money which is needed, so A borrows money from C at 10 per cent interest and mortgaged his land. Two years later C has all his money back in interest, but A can not pay the principal as promised, because C has all the money back that he loaned, and as a result C has to take the land for the principal and call it a square deal.

When we are under the obligation to procure dollars and cents to pay our debts, then the capitalist sprinkle the volume of money in circulation in proportion to the prices he wished to pay for the world's goods and when he has full control, he prices up gold.

It creates war and stir up bloody battles amongst our peaceful citizens. And now may I ask all readers of the Blade without prejudice, Is it just and fair to let this monster go free from all taxation and put it on land as advocated by the single taxers?

**DEFENDS THE SINGLE TAX**  
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So I was a green-backer and headed the ticket for congress against Joseph G. Cannon in 1892, and an anti-banker yet—but that has no relation to the single tax, except that reformers who break off from popular parties and take truth for authority instead of authority for truth, are open to conversion and ready to brave the odium of conventional people in any form, political or religious.

In order to teach a truth, it is best to use words in a well defined sense. Thus Dr. Jackson tell us what he means by capitalism? or by socialism? or property? Single taxers define capital to be the products of labor, laid up to assist labor in producing more wealth. Thus the single taxer property to the products of labor, proper to some one, may be produce it. Land therefore, cannot be property, for no one man nor number of men produced it. But the value of land is produced by the presence and growth of the community, and therefore the annual value or economic rent of land should be taken in lieu of taxation for the whole people. We call the appropriation of economic rent of land exclusive of all improvements or wealth on it, a single tax on land values, for want of a better term to concisely express the modus operandi of collecting the annual value.

Can Mr. Jackson criticize the justice of the single tax? Will it give all people the value of the coal, oil and mineral of the land? Would it not give all equal access to natural opportunities to produce capital and wealth? Would it not change products to the consumer by the raising the cost of products and be equivalent to raising wages that much to the producer? Would it not set all vacant land in towns and country free to whoever desired a home, for he would hold or own a vacant lot if he had to pay as much tax on it as an improved adjacent lot would pay?

The man with six children he mentions, would get in betterments, four thousand dollars for each man, woman and child in a state added \$500 to the value of this land in the state, and each added \$4.00 of value to the center acre in any town or city, and to other acres proportionately as you reduce the value of a suburban lot. But they do not get it now, but that value goes into the pockets of land lords.

State Socialism remains undefined, except it would governmentalize, in a parental government, all the means of production and distribution of wealth, and what more it would do towards destroying individualism in religion, schools, publications and speech, is not defined.

landlord as rent, which should go to all the people. The landlord as a landlord is an absolute nonproducer and a hindrance to progress. Capital, laid up wealth to produce more wealth is necessary, but as a landlord is not, Capital and labor as natural allies and ought to unite against their common enemy, the landlord system.

The laborer now looks up to two masters—the landlord and capitalist. The capitalist looks to one, and the rent he pays the landlord he takes off of labor's wages. Free the land and labor would be free of both masters. The only way to free the land is by the natural tax, the single tax.

**RESPECT FOR THE OPINIONS OF OTHERS**

Another Experience Personally Told, But it is on the Subject of Socialism and Atheism This Time.  
(By JOHN F. CLARKE)

I attended a Socialist meeting recently and one of the speakers showed, by his discourse, that he was an evangelical Christian and he was followed by a young fellow, who took pains to let the audience know that he was Atheistic. After the meeting, an elderly gentleman said to me that the young man who spoke should not have injected Atheism into his remarks. I answered that probably he would not have had the preceding speaker flaunted his religious belief so conspicuously. Then the old gentleman said to me, "Do you approve of Atheism?" "I don't certainly do," said I. "Well," said he, "I do not know what the world is coming to when so many people deny God, and his self-creating son. I saw my chance and asked, 'What sacrifice?' 'What?' said the old gentleman 'did you never hear of Jesus Christ dying on Calvary's Cross, for humanity's sake?' 'Oh, yes, I have heard of the death, which was no death, as he rose on the third day, and went back to live with his Papa and the angels.

Being a fake death, it must also have been a fake sacrifice. Then the old gentleman got out and ranted a few. He said that making fun of religion was a bad thing and filled the jails and penitentiaries with God hating convicts. I asked the old fellow if he had been living upon the planet Mars as such conditions do not exist here.

"Why," said he, "every God loving person knows that people who do not love the Lord go to the bad here and hereafter."

I told him that so far as this world was concerned, some preacher had stuffed his head with untruth and that few athletes ever got in prison. Then he got on another tack and said that everybody should respect religion. I asked him if he respected atheism. Then he said that the Lord would never forgive him if he respected his enemies. I told him that I would not forgive myself if I respected anybody's superstitions. I asked the old fellow if he did not say that I was a consistent in my atheism as he was in his religion. He answered: "Oh, the devil is consistent enough," and with that he walked off. It seems to me that Christians who demand respect for their belief, from non-believers, at the same time knowing that they have no respect for unbelief, are either dishonest or ignorant of social realities. We do not expect Christians to play the hypocrite and pretend to appreciate our non-believers and we think them foolish for expecting anything but adverse criticism from us. Oil and water will not mix, atheism and Christianity have no affinity for each other. I think damned little of the scheme that consigns me to endless torture and almost as little of the schemers I do not care for respect from persons of such mental attainments and moral inclinations as the subscribers to Christian Creeds. Let us be honest and meet the Arch Enemy of Man, the Christian, face to face.

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Write to W. H. KERR, 2210 Broadway, Great Bend, Kan., for blank application for membership information about the college, and send 25 cents for a year's subscription to the "TRUTH ABOUT GOD." Do it now.

## Editorial

(Continued from page one).

our readers will not grow weary of this, our attempt, at reasonable will doing.

Let it be understood that the Blade entertains the most profound sympathy for the cause that Gorky advocates and hopes that the political revolution in Russia may be completely successful, and yet, we cannot refrain from holding the opinion that Gorky's mission to America would have met with far greater results had he come surrounded by different conditions, and, minus a mistress. The Blade's critics do not materially aid their cause by seeking to find excuses for Gorky in referring to King Edward of England or Leopold of Belgium and pointing to their conduct by way of comparison. The Blade defends neither of the royal snobs mentioned, neither does it excuse Gorky on their account. The very manner of their reference to these monarchs implies their admission that they have done wrong. It is wrong to be condemned because they are monarchs, but worthy of condemnation in a Gorky. As the wrongs consist of altogether too much sex then the principle is the same in each case.

Unfortunately for Dr. Wilson, as the Blade views it, he has revealed the "milk in the coconut" in the comparison he makes in seeking to drive home an argument. To be fair the Blade quotes him in full on the point we have in mind:

"Both money and sex are two necessities of which no one yet has ever felt that he got his just share, or that his system wants reformed, consequently the selfishness, greed, jealousy, lying and hypocrisy associated with both."

Proceeding to analyze that statement what do we discover? Simply this, that man desires an abundance of both money and sex in order that he might satiate himself with both. An abundance of money that he might revel in the luxuries it is capable of producing; an abundance of sex that he might gratify a depraved desire for lust and encourage the animal passions to run riot in the blood. The Blade readily admits that man, physically considered, is merely an animal, and the law of his life must be identical with that of the brute creation. Under such circumstances, continence in man is a violation of his natural edicts, but that continence is demanded to be made by the individual as a sort of sacrifice to the necessities of civilization, of moral and social well being. Woman is not always the tempter for the sons of Adam have ever and always been gale deceivers. It is too often the case that a woman is made the victim of man's rapacious lust.

Dr. Wilson also declares, "Oh, Gravy! All this squeamishness over Maxim Gorky's relation to the woman he claims to be his true and honest wife makes me inexpressibly weary." Has not the good Doctor managed to get his "gravy" spilled in this declaration? If it be true that Maxim Gorky merely "claims" his present consort to be his "true and honest wife" then we are to infer that he does not actually know her to be so but, on the contrary, knows that she is not, and merely lays a claim. It is to be observed that Dr. Wilson abstained from suggesting "lawful" wife and substitutes the term "honest" as if ignoring the fact that in every civilized country there is such a thing as law, even as applied to the relations of the sexes. Were it otherwise universal chaos would reign and man would revert back to that primitive condition when, like the beast of the field he took unto himself a mate and with his rude strength he defended her from the advances of other males. That such would be the result is borne out by Dr. Wilson's statement that "sex" is as much a necessity as "money" and the old struggle is upon us in which might is made right, the new found freedom would manifest itself in criminal folly and liberty be made a synonym for license.

### THE FOLLY OF PRAYING.

We are accustomed to being told that "God helps those who help themselves," and if there is any truth, or even a semblance of truth, in the suggestion, it follows that prayer is an absurdity, a useless waste of energy, irrational and ridiculous. If the thought means anything it must mean that no matter how diligently a person may pray, no matter how earnest his petition, there can be no response unless he employs self-exertion and acquires that for which he prays without extraneous aid.

To the rational mind it would appear that no reasonable defense of prayer could be made, that no reasoning being would undertake to defend it, except those who pray for hire. Considering the lung power that is daily expended in delivering prayers to the alleged throne of grace and the fact that men usually get the opposite from that for which they pray, we are forced to the conclusion that the act of praying is merely a habit, acquired by heredity and environment, yet absolutely unproductive.

A few days ago a small church pamphlet fell into the hands of the Blade's editor. It was entitled "The Young Churchman," published at Milwaukee, for the benefit and edification of the younger members of the Episcopal church, to instruct them, as it were, in the modes of grace and encourage their affiliation with matters churchly. On its first page we found an article called, "A little talk about prayer," from which we will quote the following excerpts:

"God knows everything we are in need of before we so much as ask him. Where, then, is the use of praying at all? We pray simply because our good and loving God wants us, his children, to recognize his power to do and give all things. He also wants us to acknowledge our entire dependence upon Him for everything we have. So we must never presume on his goodness, and get to thinking it

makes no difference whether we pray to Him, or not."

From the foregoing it is self-evident that the writer felt he had discovered a fly in the ointment, somewhere. Impelled by a belief, or a professed belief, to accept the scriptural assertion that God knows what things we have need for before asking him, an effort is made to justify the asking in a manner that will not stand the acid test of criticism. If God knows what we need, then we repeat the question, what is the use of asking Him? Note the statement is dealing only with the things we actually need, not the things we may merely desire and for which we are not in actual necessity. Things needed are things of necessity. Things of necessity men must have. God knowing that we need them and being able, refuses to bestow them just because some one, or perhaps, a dozen, have neglected and failed to ask him, makes of him a petulant, petty, crabby tyrant, who plays with men as a showman plays with puppets just to satisfy a grim, sardonic humor. A parent or guardian having the things of necessity to give, who withholds them, because his child or ward does not ask for them, is unfit to hold the trust confided in him.

It is not a sufficient answer to say that we are to pray because God wants us to do so. What implies necessity, and if God wants our prayers, he must be in need of them. To insist that God needs prayers is to rob him of that dignified Godhood, that divine responsibility with which Christian apologists would clothe him, placing him at the mercy and caprice of the creatures who He had created. If it be true that God is the creator and man the creature, man owes nothing to God, but God owes everything to man.

All responsibility for creation falls upon God in that, according to Christian theology, without God, there would have been no creation. According to the same authority, after God had created man he drove him forth to wage his bread from the earth, but actually cursed the earth in order to make man's lot more difficult. He also surrounded man with dire necessities and then demands and insists upon a lot of fulsome flattery and praise in order that our necessities may be forthcoming. Granting this to be true it is small wonder that reasoning men and women refuse to pay homage to a tyrant and work out their own salvation independent of God, realizing that if they do not help themselves, God will not.

Prayer consists of two kinds. There are prayers of praise and prayers of supplication. In the first class is found adulation, thanksgiving, and gratitude for some fancied favors shown, but if, as the extract above quoted declares, we are to acknowledge our dependence upon God for "everything we have," then he causes evil as well as good, and as men certainly experience both, why should we draw the line, and if a line be drawn to enable us to praise Him for the good bestowed, should he not also be condemned for the evil he works? Prayers of supplication are offered when something is wanted. They are seldom thought of until some necessity becomes urgent and pressing. Weak minded persons, instead of buckling down to work in order to obtain that necessity, will pray to God for it, expecting to get it without expending any further effort. Laziness personified, selfishness supreme. Cannot Christian worshippers understand how ridiculous they make both themselves and their God by such conduct.

But does actually answer prayer? Has any prayer ever been fully answered? If he does then we are bound to assume that God does something in response to prayer which he otherwise would not have done, or in other words, the unchangeable has changed his mind, ceased to be the absolute director of the universe and makes of his supplicants a board of directors to act for him. Of course, we are told that "faith without works is dead," and it is fair presumption that prayer without labor is a folly and a farce. Granting this to be true, then prayer is foolishness and less desirable than a second hand coffin from a "nigger" cemetery. True, indeed, some intelligent men and women pray, and more's the pity of it. With the majority it is a mere perfunctory proceeding, very much like the Irishman's Mass, when it is said it is said and that's the end of it. Nothing is really accomplished from it and nothing can come from it. Faith, even unto a grain of mustard seed, was once supposed to be able to move mountains, but to-day, though it be like unto the mountain it is incapable of moving a grain of mustard seed.

Friends, readers, our appeals for new subscribers have been almost in vain. Few have responded nobly, as the result is that our mailing list has been increased, but only to a slight extent. It has even been this. The salvation of humanity has depended upon the few willing workers who live not for self alone. Without them, progress would have been impossible and the race brought to a standstill. Our receipts these few fall far short of our expenses and it begins to look as if we are up against a snag of such dimensions that we will be unable to overcome it. Of course we look for better times and as the Governor of North Carolina remarked to the chief executive of—, here's hoping.

The blessing of the home is goodness; its honor hospitality; its chief ornament is cleanliness; its happiness lies in contentment. It matters not where you are, but what you are doing there. It is not the place that enables you, but you the place. The gold of life lie not hidden in deep mines, but it sparkles in the tiniest sands all along the common path of humanity.

The great thing in this world is not so much where we stand as in what direction we are moving. To reach Freedom's port we must sail sometimes with the wind, and sometimes against it, but we must sail and not allow ourselves to merely drift along, or lie at anchor.

## OPINIONS ON THE ROME BOOK

Commentary Letters Written to Dr. Wilson Upon His Splendid Effort And Valued Expressions on the Merits of his Work.

Dr. J. B. Wilson, Cincinnati, O.

My Dear Sir:—I have just finished reading your book, "A Trip to Rome."

As a work of descriptive travel and general enlightenment, it is unequalled by anything I have ever read. Its spirit of logic and philosophy is also keen clear and delightful.

No book with which I am acquainted has given me so much pleasure and satisfaction. I have several times traveled over the same routes taken by you, and written many hundred pages of experience for the press, but nothing which approaches in excellence the brilliant matter in your charming book.

Proper advertisement would enable Dr. J. B. Wilson, at \$1.50 each. The National Labor Association ought to take measures for its extensive circulation.

It would be a great blessing to mankind.

Respectfully,

D. K. TENNEY.

Fascinating From Cover to Cover Cincinnati, Ohio, June 20, 1906.

Dear Sir and Friend:—I have just finished reading your book, "A Trip to Rome," and am sorry to have reached the end. I wish it could have been twice the size. Excepting our dear Brother Moore's "Dog Exposed," I never read a book so interesting, and yet so instructive. I traveled the same route taken by you in 1880, and your descriptions refresh my memory. I can carry no right along with you. The book is fascinating from cover to cover. Some readers may conclude that you are too severe at times, but in my opinion, you are not severe enough.

You traveled through the largest and best of the cities of Italy, while I traveled mostly about, through the smaller as well as the larger places, and I can vouch for not only the accuracy of your statements, but will state that you left the worst said, as is in the country and smaller towns that the Christian superstition is seen at its worst.

I saw people kneeling in the church of St. Peter's in Rome, and offering prayer to the Most High, and his Son, while bugs were crawling all over them. This was twenty-five years ago. Since you do not mention the fact that you saw them pray, and reason more, and so incline to keep themselves clean.

I wish here to propose that you publish in the Blade, Chapter 16, that all who do not take the book, may take the privilege of reading this one chapter, and that the readers of the Blade may have the opportunity of distributing it among Christians.

Since this chapter deals with how Christ got into Rome, and how he spread the Gospel of the Earth, it will enlighten the blind, and if it does not cure the most religious Christian of his superstition, then his is a hopeless case.

The chapter is published in the Blade, I will now subscribe for 500 copies of this issue for propagandist among Christians.

Yours truly,

A. M. KRONE.

A Complete Success and A Damascus Blade.

Covington, Ky., June 24, 1906.

Dr. J. B. Wilson,

My Dear Doctor:—I have carefully read your book, "A Trip to Rome," with much interest, pleasure and profit. It is an enigma how it was possible for you to gather and compile such a mass of general and useful information in so short a time, hampered and handicapped as you must have been in strange countries, the languages of which you could not understand. I am more than edified with your view and graphic descriptions of the many places and persons mentioned.

Allow me to congratulate you on your complete success. I do not remember of reading a work that so thoroughly enthralled me. It is a Damascus Blade. It abounds with most eloquent passages—and with much that is humorous, pathetic and sublime. Your poetry is lofty in expression, and charming in sentiment. The book should be placed in the hands of all, and placed in public libraries. I predict for it a large sale, and a second edition.

With very great respect,

SILAS ROCKWELL.

Comment By The Author.

The above letters are the first three expressions to reach me, touching the merits of my book, "A Trip to Rome."

If I did not personally know Mr. Krone and Rockwell, and if I had not known Mr. Tenney for long years, through his writings, as a store and

philosopher, one who is always to the point, and who never wastes words on any subject, I would incline to feel that the book deserves me a great big "jolly." But knowing them, I am compelled to accept their gratuitous statements as their honest convictions. However, I cannot bring myself to feel that the book deserves me a great big "jolly." I wrote most of it under great disadvantages—right between parties, and callers, and when not disturbed by them, the call of domestic duties occupied much of my attention.

The result was that just about the time the affluents began to soar, it was punctuated with an interruption, and so, many of my best ideas remained unexpressed, for I could not recall them when I took up the course of travel again. I know that the book is not nearly so well written, as it might have been under other circumstances, and I had a fear of its going before the public, and can't bring myself to believe that it is deserving all the praise these three good friends give it.

I read Mr. Tenney's travel to the Holy Land, when first published, and I purchased a copy when printed in book-form; and I have not only read his travels as a masterpiece of description, but a model for all such essays. Mr. Tenney's opinion, who the most man I feared most, and it seemed very queer to me, that the first congratulatory letter I should receive was from him, and in it, he has certainly resorted to the superlative terms, and it merits the kind words expressed by these three gentlemen, and that it will be of some help to our cause. J. B. W.

## FOOL KILLER WANTED IN IOWA

Timely Discussion on the All Important Question of Divorce. Criticizing a Critic on Live Issue.

(By E. D. NAUMAN)

The fact that the fools are not all dead yet, is continually being proved by the fact that a fool has accomplished this time by the editor of the Des Moines Daily Capital, a thoroughly bigoted and partisan sheet, both in religion and politics. In issue of June 16, he has been disgraced by his own article, California, to the effect that a divorcee had been taken to a woman because her husband was afflicted by tuberculosis. This disproof is evidently not the fact but simply a deduction from the facts in a case made by a prejudiced and diseased mind.

Following some remarks about the heartlessness of the woman and the sacredness of the marriage altar this cheerful fellow warbles on as follows: "The will come to the aid of this country some day. The enormity of the free and easy divorce plan will be seen in a new light. An aroused public conscience will demand that new married shall not sever their bonds for light and transient causes. The home, one of the chief cornerstones of our civilization, will be protected from the assaults which are now made upon it. Let the law for divorce reform be continued until an era of better things is inaugurated."

Does this fellow think that when the "awakening" comes to this country, we will cut our throats into the dark ages, when women were classed with the "ox and the ass" as a man's property? Does he not know that the "free and easy divorce plan" of which he talks so glibly is simply a sign of his own diseased imagination? The sad fact is that divorce as refused by the Courts in thousands of cases where common sense would dictate that they should be granted. We have had an illustration of that fact in our own town within the past few weeks.

"An aroused public conscience" need not interfere. "Men and women once married," usually do not sever their bonds "for light and transient causes," if they do it will have to be conceded that it is mainly their own business. That the home is "one of the chief cornerstones of our civilization," will not be denied by any sane person, but a place from which one or both parties are driven out by the law, is no longer a home, but a place of misery and sorrow, which hardly admits of the dignity of nonsense.

The "crusade for divorce reform," which he so much delights in encouraging, is not likely to do any one any good, unless it is by contrast, but it may, and not doubt will do an immense amount of harm, and cause oceans of tears and trouble, as is witnessed by the most recent cases on the subject, as the majority of the U. S. supreme Court. This abominable decision was no doubt in a measure inspired by this idiotic, blind, and Catholic crusade against divorce.

The great pity of it all is that, to trash like the editorial under consideration is spread out before hundreds of

thousands of people, where only one can be reached by a rational exposition of the same. If any one declares that the old theology and the brood, which it has hatched, are dead, and that we are like Don Quixote, fighting imaginary legions, he is simply badly mistaken.

What is the name of the man who is like Don Quixote, fighting imaginary legions, he is simply badly mistaken.

## WHAT NAME SHALL WE TAKE

Suggestions of Nomenclature for a National Organization of All Anti-Orthodox People.

While the subject of a national Freechurch organization is under consideration, including nomenclature, basis philosophies, etc., the following timely comment from the Humanitarian Review will be found of interest to Blade readers, especially those who are writing for the coming symposium.

What is a Name? It is unfortunate that, as yet, no one general term has been agreed upon as a fitting designation of the great mass of people who stand opposed to the claims of supernatural religionists, but there are many words better than in fields to be used. "Freethinker," "Rationalist," "Secularist," "Naturalist," "Liberal," "Monist," any of these words will do; but the word "infidel" stands for the religious partisan, and is weighted down with prejudice. That it would require an immense waste of labor to cleanse it so as to fitly name the great army of bold and earnest truth seekers who stand for the advancement of knowledge and the righteousness of reason—for the dawning "true faith" that is slowly developing on a world of mentally free men and women—Editor Maple in Ingersoll Men, Boston (May), Chicago, Ill.

With a part of the foregoing, I most heartily agree; but when Bro. Maple speaks of "the great army of bold and fearless truth seekers" for whom, he says, the names "Freethinker," "Rationalist," "Monist," etc., "will do," I am free to confess myself an unbeliever! A "great army" of why, a great army in the world of 1,500,000,000 inhabitants, should consist of one or more millions of "soldiers," all well drilled in the use of the weapons of logic and supplied with great stores of the ammunition of scientific knowledge and heroic zeal for the accomplishment of a common purpose—not a more plentiful of knowledge, unorganized, uncoordinated, monotonous, without discipline, orderly method, lack of unity of purpose and effort. There is no "world of mentally free men and women." There are no "great masses of people who stand opposed to the claims of supernatural religionists." There is only here and there an isolated "sharp-shooter," each fighting independently of the other, and scarcely even attacking the notion of the use of really mighty armies of Superstition—the Protestants, the Roman and Greek Catholics, the Mohammedans. Perhaps Brother Maple fell into a trance and saw with "prophetic vision" the sweet by-and-by the really "great army" of really "bold and earnest," "mentally-free" Humanitarians that is to be!—Ed.

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